

THE WIDOWED  
FLAMEN

NOTE II

ately on the death of the first would hardly be possible or decent."<sup>1</sup>

This simple explanation of the rule seems quite sufficient, and it would clearly hold good whether I am right or wrong in further supposing that the human husband and wife in this case represented a divine husband and wife, a god and goddess, to wit Jupiter and Juno, or rather Dianus (Janus) and Diana;<sup>2</sup> and that supposition in its turn might still hold good even if I were wrong in further conjecturing that of this divine pair the goddess (Juno or rather Diana) was originally the more important partner.

Customs of However it is to be explained, the Roman rule which forbade the Kota Flamen Dialis to be a widower has its parallel among the Kotas, a tribe who like the Todas<sup>3</sup> inhabit the Neilgherry Hills of Southern India. For the higher Kota priests are not allowed to be widowers; if a priest's wife dies while he is in office, his appointment lapses. At the same time priests "should avoid pollution, and may not attend a Toda or Badaga funeral, or approach the seclusion hut set apart for Kota women."<sup>3</sup> Jewish priests were specially permitted to contract the pollution of death for near relations, among whom father, mother, son, daughter, and unmarried sister are particularly enumerated; but they were forbidden to contract the pollution for strangers. However, among the relations for whom a priest might thus defile himself a wife is not mentioned.<sup>4</sup>

## § 2. The Marriage of the Roman Gods

The theory that the Flamen Dialis and his wife personated a divine couple, whether Jupiter and Juno or Dianus (Janus) and

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<sup>1</sup> Plutarch, *Quaestiones Romanae*, 50. That the wives of Roman priests aided their husbands in the performance of sacred rites is mentioned by Dionysius of Halicarnassus, who attributes the institution of these joint priesthods to Romulus (*Antiquit. Rom.* ii. 22).

<sup>2</sup> The epithet Dialis, which was applied to the Flaminica as well as to the Flamen (Aulus Gellius, x. 15. 26 ; Servius, on Virgil, *Aen.* iv. 137), would of itself prove that husband and wife served the same god or pair of gods ; and while the word was doubt-fully derived by Varro from Jove (*De*

*lingua Lafina*, v. 84), we are expressly told that the Flamen was the priest and the Flaminica the priestess of that

god (Plutarch, *Quaest. Rom.* 109; Festus, p. 92, ed. C. O. Müller, s.v. "Flammeo"). There is therefore every reason to accept the statement of Plutarch (*Quaest. Rom.* 86) that the Flaminica was reputed to be sacred to Juno, the divine partner of Jupiter, in spite of the objections raised by Mr. W. Warde Fowler ("Was the Flaminica Diaiis priestess of Juno?" *Classical Review*) ix. (1895) pp. 474 sqq\*]

<sup>3</sup> E. Thurston, *Castes and Tribes of Southern India* (Madras, 1909), iv. 10.

<sup>4</sup> Leviticus, xxi. 1-3; Ezekiel, xliv. 25-

<sup>6</sup> *The Hibbert Journal*, iv. (1906) p. 932.